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**LANGUAGE USE IN RECONCILIATION: THE CASE OF NIGERIAN
BAUCHI STATE SHARIAH COMMISSION**



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Abstrak

Perdamaian yang intinya adalah interaksi berguna kepada masyarakat untuk menyelesaikan salah faham, terutama dalam konflik keluarga. Namun begitu, karya-karya sedia ada menunjukkan hanya sedikit kajian yang dijalankan untuk meneliti dan membongkar penggunaan bahasa dalam rundingan perdamaian. Sehubungan dengan itu, kajian ini adalah untuk meneroka penggunaan bahasa dalam rundingan perdamaian di *Nigerian Bauchi State Shariah Commission*. Kajian ini terbangun atas bidang linguistik forensik yang menekankan aspek penggunaan bahasa serta makna dan tafsirannya dalam paradigma perundangan. Secara khususnya, kajian awal ini bertujuan untuk mengenal pasti beberapa perkara, antaranya ialah: jenis lakuan bahasa (*speech acts*) yang digunakan ketika prosiding rundingan perdamaian (*RCP*), strategi kesantunan, dan cara peserta menguruskan lakuan perdamaian berdasarkan prinsip kerjasama yang diutarakan oleh Grice. Kajian ini menerapkan tatacara analisis keadaan secara semula jadi, yang mampu mempengaruhi perjalanan hidup seseorang, dan hal ini sangat kurang dalam konteks kehakiman di Nigeria. Data diperoleh daripada 12 Prosiding Kes Perdamaian yang menyentuh isu kekeluargaan dan isu perkahwinan. Prosiding ini melibatkan 72 orang peserta yang dikumpul menggunakan rakaman audiovisual dan pemerhatian. Data dianalisis menggunakan metodologi kualitatif yang digabungkan pula dengan analisis bertema. Taxonomi lakuan bahasa Searle, teori kesantunan Brown dan Levinson, serta prinsip kerjasama Grice digunakan untuk mentafsir dan menjelaskan dapatan kajian. Kajian ini mendedahkan bahawa terdapat enam jenis lakuan bahasa dengan 27 subkategori. Selain itu, penggunaan tujuh jenis strategi kesantunan dengan 34 subkategori juga dikenal pasti. Empat jenis maksim prinsip kerjasama dengan 11 submaksim digunakan secara seimbang oleh peserta. Hal ini menunjukkan terdapat beberapa tahap usaha kerjasama dalam menyelesaikan isu pertelagahan semasa prosiding kes perdamaian. Secara teori, kajian ini telah mengesahkan, dan mengembangkan asas lakuan bahasa, strategi kesantunan dan prinsip kerjasama khususnya dalam korelasi bahasa, undang-undang, jenayah/kesalahan dan perbicaraan. Kajian ini juga menyumbang kepada perspektif sosiopragmatik terutama terhadap penggunaan teori lakuan bahasa dalam situasi kehakiman syariah di Nigeria. Selain itu, orang ramai, sama ada penduduk setempat mahupun global, berupaya memahami peranan dan kegunaan perlakuan dan strategi yang unik kepada prosiding kes perdamaian berkaitan syariah. Kemunculan formaliti dan *Face Threatening Acts (FTAs)* dalam *RCP*, menunjukkan bahawa konsep 'face' merangkumi komuniti yang bertentangan dengan persepsi individu dalam teori Brown dan Levinson.

Kata kunci: *Speech acts*, Strategi kesantunan, Prinsip kerjasama, Sosiopragmatik, dan Prosiding Kes Perdamaian, Nigeria

Abstract

Reconciliation is interactional and useful to society in helping resolved misunderstandings, especially in the context of family conflicts. However, the existing literature revealed fewer studies been done to examine and give insights into the language use during reconciliation proceedings. Therefore, this study explores the language used in the reconciliation of the Nigerian Bauchi State Shariah Commission. The study is closely related to forensic linguistics as it connects language use, its meaning and interpretation within a legal paradigm. Specifically, this study is an initial attempt to identify: the types of speech acts (SA) used during Reconciliation Case Proceedings (RCP), the politeness strategies employed and to explore the ways in which the participants manage the reconciliation acts using Grice's cooperative principle. This study is conducted to analyse the naturally occurring situations, capable of influencing the course of one's life which is lacking in the Nigerian judicial context. Data for the study were obtained from 12 Reconciliation Case Proceedings of family disputes and marital issues of 72 participants through audiovisual recordings and observations. A qualitative method was used with the thematic data analyses. Searle's taxonomy of speech acts theory, Brown's and Levinson's politeness theory and Grice's cooperative principles (CP) were utilised to interpret and explain the findings of the study. The findings revealed the existence of six major types of Speech Acts with 27 emerging subcategories. The study also identified seven major types of politeness strategies and 34 subcategories. Four major CP maxims and 11 submaxims were found, that showed the participants' cooperative efforts in achieving successful resolution of disputing issues during the RCP. Theoretically, this study has confirmed, and expanded the basis of Speech Acts, politeness strategies and CP in the academic terrain of correlating language, law, crimes / offences and trials. This study also contributed in providing the sociopragmatic perspective of utilizing the speech acts theory in the Nigerian shariah-based judicial context and classes of people, locally and globally, in understanding the role and use of these acts and strategies particularly to shariah-based RCP. The emergence of formalities and other Face Threatening Acts in RCP has clearly shown that the concept of "face" extends to communal perspective in contrast to Brown's and Levinson's individualistic perception.

Keywords: Speech acts, Politeness strategies, Cooperative principles, Reconciliation Case Proceedings, Nigeria.

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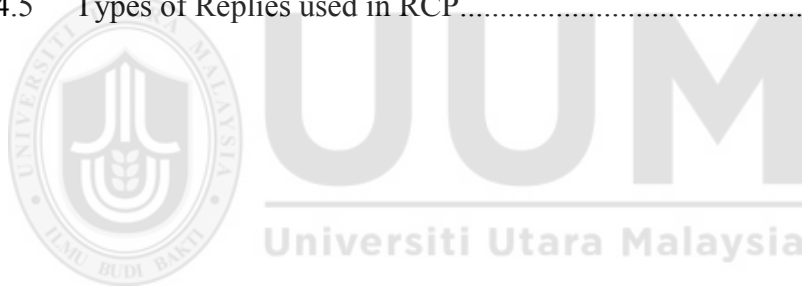
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List of Abbreviations

RCP	Reconciliation Case Proceedings
ADR	Alternative Dispute Resolution
SAT	Speech Act Theory
BSSC	Bauchi State Shariah Commission
FTA	Face Threatening Acts
MR	Medication Reconciliation/Male Respondent
CPR	Civil Procedure Rules
MDC	Multi Door Courthouse
RTF	Rich Text Files
FDMI	Family Disputes Marital Issues
MW	Male Witness
ITT	Interactive Turn-Taking
QSC	Questions Seeking Confirmation
PBUH	Peace Be Upon Him
CSCM	Code Switching and Code Mixing
ENU	Expressive Needs Utterances
EARU	Expressive Act of Reply Utterances
RAAR	Replies to Assume or Assert Reciprocity
RWRA	Records without Redressive Actions
RWRAPF	Records with Redressive Actions Positive Face
RWRANF	Records with Redressive Actions Negative Face
FPF	Formalities as Part of Positive Face
HP	Hisbah Personnel
FR-2-SIS	Sister of Female Respondent
FREP	Female Representative
ST-M	Step Mother
RFFC	Representative's Father of Female Complainant
	Complainant
WFC	Witness and elder brother of Female Complainant
AST.SEC	Assistant Sectary
FCF	Female Complainant's Father
WH	Ward Head
MC	Male Complainant
GMR	Guardian of Male Respondent
GFC	Guardian of Female Complainant
FG	Female Guardian
GREP	Girl's Representative
HFC	Husband of Female Complainant
FIE	Figurative and Idiomatic Expressions

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The attention of most modern approaches to discourse on ‘language in use’ has its origins in a number of larger advances of the twentieth century within certain fields including linguistics (Bhatia, Flowerdew, & Jones, 2008). The work of Wittgenstein in 1951 and 1972 may best mark the origins of this view as he considered language a chain of ‘games’ by which people build the *‘forms of life’* and their settings (Bhatia, Flowerdew, & Jones, 2008). Afterwards, Austin (1972) produced a model entitled *‘How to do things with words’* which provided the idea that language study should involve more than just its structure. The model also includes the way language used along with the social standards and practices that shape and provide rise to it, to become more prominent, at least in a logical circle. Meanwhile, as the idea of language as a social practice begins to take the lead in the scholars' minds, the social scientific disciplines dealing with the social practice started recognising the centrality of language use in context (Bhatia, Flowerdew, & Jones, 2008). In this instance, the new breeds of linguists have become more and more concern with the connection of language to social actions and to the socio-cultural realms of those who use it (Garfinkel, 1967; Goffman, 1959). Concerning this trend, this study attempts to explore the language use in reconciliation acts and how participants’ sociopragmatics role impact successful resolutions of disputes in shariah-based courts.

Research has shown that sociopragmatics is an aspect of pragmatics that involves the role language plays in the context of society or individual as the language’s social

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Appendix A

Letter of Confirmation of data collection for PhD Research

SECRET



هيئة الشريعة الإسلامية ولاية باوتشي
BAUCHI STATE SHARI'AH COMMISSION

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BAS/SC/GEN/S/017/VOL.VI **10th Feb. 2017**

Our Ref:..... *Date:.....*

TO WHOM IT MAY CONCERN

CONFIRMATION OF DATA COLLECTION FOR PHD RESEARCH
IN RESPECT OF MUHAMMAD AHMAD ADO

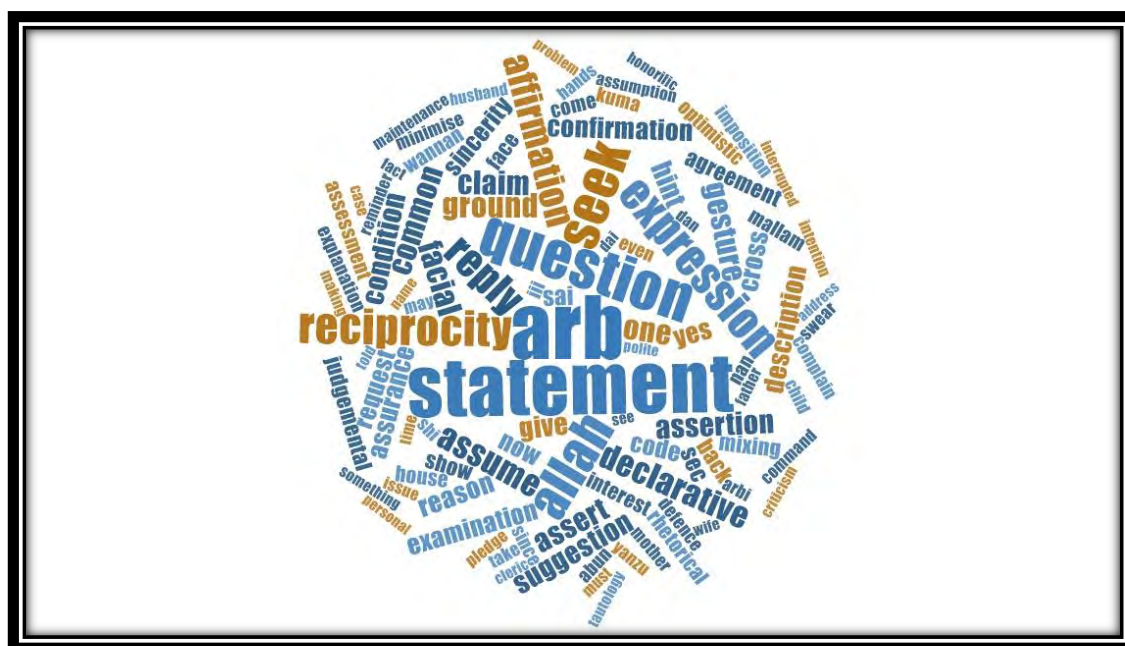
This is to confirm that the above named researcher and a lecturer with Bauchi State University has collected data for his PHD research with this commission.

2. He was attached with our reconciliation panels for a period between January to March, 2016.


Ibrahim Musa Yisin
For:-Chairman

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Appendix B: Matrix of Words Frequency used in the study



UUM
Universiti Utara Malaysia

Appendix C: A Sample of Complained Form of RCP

BAUCH STATE SHARIAH COMMISSION: STATE CO-ORDINATION UNIT

COMPLAINANT PROFILE

NAME:

ADDRESS:

STATE:

AGE:

DATE:

RESPONDENT PROFILE

NAME:

ADDRESS:

STATE:

AGE:

DATE:

COMPLAINTS STATEMENT

REMARKS

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Officer: sign..... Date.....



UUM
Universiti Utara Malaysia

Appendix D: A Sample of Hausa Version of RCP Transcript used in the Thesis

Case 6: Family Dispute – Marital Issues HV (body assault-the husband beats his wife/issues of custody of child under one year)

BAUCH STATE SHARIAH COMMISSION: STATE CO-ORDINATION UNIT

COMPLAINANT PROFILE

NAME: Nusaiba Mohammed Kabir (wife)

ADDRESS: Kofar Dumi

STATE: Bauchi **LGA:** Tafawa Balewa

AGE: 18 years **DATE:** 18-02-2016

RESPONDENT PROFILE

NAME: Bala Hassan (Husband)

ADDRESS: Kofar Dumi

STATE: Bauchi **LGA:** Bauchi

AGE: 38 years **DATE:** 18-02-2016

COMPLAINTS STATEMENT	REMARKS
<p><i>Ina kuka akan mijinta ya bugeni ya kwace 'yata 'yar shekara daya kuma ya hanani daukan kayana". Ya kuma sake ni ba tare da ya barni na dauki kayana na tafi dashiba.</i></p>	<ol style="list-style-type: none"> 1. Arbitrator 6: Mallam Ahmad Ibrahim 2. SEC.6-secretary 3. Assistant sectary.6 - AST-Sec.6 4. Female Complainer 6 = FC.6 (wife to MR.6) 5. Male Respondent 6 = MR6 (husband to FC.6) 6. Ward Head 6 (a representative of shariah commission in the town) 7. FCF.6 = (female complainer's father) 8. Cleric.6

Officer: Fatima sign..... Date.....

THE PROCEEDINGS OF SITTING (6)

1. Arb.6: mene ne matsalarki?
2. FC.6: Dukana yayi kawai, da dai ya sakeni, kuma ya kwacemin yarinya ya tafi da ita.
3. Arb.6: *to kaji bayaninta, me zakace?*
4. MR.6: (all throughout his statement he uses his hands movement, face, and body to indicate or express his feelings) da tace min zata tafi a saketa. Sai nace to idan zaki tafi, kin dauki kayanki da ya kamata ki tafi. Zanzo muiy magana da mamanki. Idan zai yiwu mu zauna, idan ba zai yiwuba mu rabu kawai. Sai naje na kira wata yarainya kanwar abokina da wata kanwarmu. Nace kuje ku samu wannan (pointing to FC.6) ku roketa ta dauki yarinya ta tafi da ita ni nasan ba matsala. Amman ranta ya baci akan wannan. Suka yadda sukabar cikin gidana sanda suka yi nisa sai naje kofar gidanmu sai tazo ta wuce ta kofar gidana tace ita bazata shiga gidanaba. Sai suka dawo suka sameni sukace to fa; gashi abun da ya faru fa. Sai na kara tashi. Ni daman nazo inji abun da yake tare da yarinyar ne. ba kamata ace uwarta na raye. Ta girma bata san uwartaba. Sai na sake tashi na sake daukan ta na tafi gidansu. ina zuwa kawai baban ya soma zagina. (as he shakes his head and clap his hands as well as squeezing his face to expresses establish his point and prove how he felt) Mukayi, mukayi na dunga rokansu da tayi hakuri ta zo ta dauki yarta. Har hawaye ne yake fita a idanuna. Sai babanta yace tunda hakane, ta taho da mamanta gidanmu ta zo ta dauki yar. Amman shi da bai soba. Sai akace ni da aka barmun ni in dauko in kawo. Sai sukazo da daddare. Suna zuwa sai mamanta ta tsaya a kofar daki tace to munce azo a dauki ya a kawo.to azo a dauki yar a basu mana. (pointing his eyes) Wannan magana sai a kunnen mahaifiyana. Sai tace daman ni naje na sasu a gaba akan suzo su dauki yarinya? Bayan ga abun da sukayi? Sai nace mata aa ba haka bane. (as he always moves his hands to demonstrate what he says) Don Allah mama kiyi hakuri. Komai ya riga ya wuce. Ni damuwana mu samu mu ceto hakkin yarinyarnan.

Appendix E: A Sample of English Translated Version of RCP Transcript used in the Thesis

Case 6: Family Dispute – Marital Issues (body assault-the husband beats his wife/issues of custody of child under one year)

BAUCH STATE SHARIAH COMMISSION: STATE CO-ORDINATION UNIT

COMPLAINANT PROFILE

NAME: Nusaiba Mohammed Kabir (wife)

ADDRESS: Kofar Dumu

STATE: Bauchi LGA: Tafawa Balewa

AGE: 18 years DATE: 18-02-2016

RESPONDENT PROFILE

NAME: Bala Hassan (Husband)

ADDRESS: Kofar Dumu

STATE: Bauchi LGA: Bauchi

AGE: 38 years DATE: 18-02-2016

COMPLAINTS STATEMENT	REMARKS
My complain is that my husband beats me and took away my daughter from me. He also divorced me without allowing me to take my belongings along with me.	<p>1. Arbitrator 6: Mallam Ahmad Ibrahim</p> <p>2. SEC.6-secretary</p> <p>3. Assistant sectary.6 - AST-Sec.6</p> <p>4. Female Complainer 6 = FC.6 (wife to MR.6)</p> <p>5. Male Respondent 6 = MR6 (husband to FC.6)</p>

Officer: Fatima sign..... Date.....

THE PROCEEDINGS OF SITTING (6)

- Arbi.2: what is your position now, since the case was adjudged to this day?
- FREP.2: I need my daughter to be staying in my house. Whenever her mother is in Bauchi, she should could be allowed to go and stay with her and hence can be visiting my house to see her kins. And whenever her mother is getting another marriage, then my daughter must be returned to my house. I don't want my daughter to go and stay in another man's house.
- FC.2: after all our staying together, he will make such a decision?
- Arbi.2: explained the importance attached to why the daughter living within the sight of her father is important.
- FC.2: ok, I agree but she should only stay with her mother.
- FREP.2: but her staying with our mother is another additional responsibility. Anyway I agree.
- Arbi.2: it's alright; I think that's even what Bashir wants.
- FREP.2: the fear is that, after a while the arrangement may fail to carryon.
- Arbi.2: You should remember; we are trying to rectify things. Because there is a problem, we are taking this position in order to reach a consensus in the rectification. You should also know that Allah has never call children as joy... (Quoted a verse from the Holy Quran..... And convinced them.

10. FREP.2: (cries and requested for reconciliation between her and the FR.2) I swear; I love the FC.2 daughters (continue to cry) because one day we will all die.
11. Arbi.2: (question in his attempt to identify the parties to a case/seek explanation) who is this one?
12. Sec.2: (reply to explain) a sister to whom the reported fight took place.
13. Arbi.2: (seek explanation) are you the one having chit chat with your sister? Eh?!
14. FR.2: (Node her head in... and answer-facial expression) yes! She used to insult me.
15. Arbi.2: (intended to know more-seek explanation) eh?
16. FR.2: yes, she is in the habit of insulting our parent.
17. Arbi.2: eh! Hafsar?
18. FR.2: usually she used to abuse my father and sometimes my mother.
19. Arbi.2: which of your mother? She used to abuse your mother?
20. FR.2: (Reply-Pointed with her finger in the direction of her mother who is sitting beside her and bows her head again) this one. She used to insult our mother.
21. Arbi.2: She already said, she wants to take you with her but we said that won't happen. (rhetorical question) Were you not the one that went to court and sued your father alleging that he denounced your paternity? The father said he doesn't want you to be taken to Abuja and you said you must go. Then why are you bothered when he denounced your paternity? Then what is the meaning of you are not his daughter? What is the meaning of you is not his daughter? Your mother that you are saying you loved her. May Allah forbid bad things, had it been she had begotten you outside wedlock, you would have; you would have sliced her off with a knife at night. (Pointing to the direction of her father) this is what you must be proud of! That woman is ought to be respected. Actually Allah has not commanded us to rely on mother. Mother is to be obeyed; father is the person that must be proud of that is why your name is Najaatu Bashir. Had it been a mistake is made by addressing you as Najaatu Saratu. (Sworn) I swear I cannot even stay in school. And you are disrespecting us and we are relating you with your Father and you are disrespecting us!
22. Cleric.2: (interrupted to add) on a table we will... on a chair we will.
23. Arbi.2: (continues by rhetorical question) who will be with you? (vow-swear/threat/sentence structure of threat/challenge) I swear, if you dare change your name to Najaatu Saratu, I swear you will definitely witness how you will end. In fact, we will join you with your father Bashir and you are keeping your head aside and murmuring in silence. And you are saying you

- are complaining in distress. And your name is called Najaatu Bashir! You should be thankful to Allah that you are begotten through father and mother.
24. Cleric.2: (interruption-chip in/affirmation) marital bound.
25. Arbi.2: (assurance) and within wedlock. (vow/swear) I swear had it been you were begotten other than through this way, (pledge-assurance/threat/sentence structure of threat) I am sure you would have been under serious life distress now. Since you are still a kid that is why you are yet to understand this. (threat/promise) You will come to know when you are married up and sent to your husband house. If not by now you should have been in the husband house. we are helping you. (suggestion/assumption) Even your suitor is bound to feel comfortable and respect you when he met you in your father's house.
26. Cleric.2: (being optimistic/affirmation) Certainly!
27. Arbi.2: (assertion) Instead of seeing you at your mother's house. Even if it is with your father's permission, he will surely feel somehow discourage. Until he investigated and was told that it is your father himself who permitted you to stay with your mother since she takes good care of you. But if not this, then he will say, he won't marry a woman's child. Saratu! If really you want your daughter, then you have to start taking measures on this matter. This is because any moral training given to a daughter by mother without her father's contribution when noticed by the suitor he will end up rejecting the marriage. He will say, how could I marry a woman raised by a woman alone? They had a misunderstanding with the father as a result he left the daughter with the mother, and you expect me to marry her? you should not allow yourself to be carried by temptation! Whether she likes it or not, you should force her to do what is right. This one, this one; we have taken this position in order to fulfil your little desire. But if you say you don't like it, then we will declare that you must go back to Bashir's house. As from now! And we will warn Saratu that the moment we saw you two together by Allah she will be arrested as well. We will trail you both. So as by then what will be left of you is either of the two options whether you stay with his parent or with him. As of that time you have only those options. Once we do that with you. We took the contrary decision in order to benefit you by staying with your mother. Since she is around and you will be opportune to be visiting your grandmother's house. While after she has left then you will be moved in to your grandmother's house. She was the one who brought this idea not us. What Bashir wanted was that after your mother has left and moved into her new husband house, then you should move into his house. She was the person that brought this idea of you staying in your grandmother's house and unanimously agreed with the suggestion. Therefore, why will you disrespect him now? (Rhetorical Question directed to FC2) was you who brought this suggestion, Saratu?

- (rhetorical question) Then what do you say? She was the one who brought this advice. Why did you disrespect us? (Asking the FR.2) do you agree with the decision taken or not?
28. FR.2: (Murmur with her mouth gesturing consensus in positive response to the Arbi.2 question)
 29. Arbi.2: Eh? Open your mouth and talk!
 30. Cleric.2: Talk let's hear you!
 31. FR.2: (Reluctantly answer-reply to affirm) I agree.
 32. Cleric.2: (asked again to ensured-question/seek explanation) what did you say?!
 33. FR.2: (low tone/affirmation) I agree.
 34. Cleric.2: Oh! You have agreed? Say it let us hear you. (question seeking explanation) Eh?
 35. FR.2: (little high tone/affirmation) I agree.
 36. Cleric.2: (persistently directed FR.2 as a form of restrain) did you agree?? Repeat it!
 37. FR.2: (remain silent but gazes her eyes-silence/facial expression)
 38. Cleric.2: (restrain/command and gave her reasons) say it so as to be written.
 39. ST-M.2: (appeal-request and lobby her to talk) say something now.
 40. Cleric.2: Say it so that it should be written. Did you hear?
 41. Arbi.2: Do you agree with our position on this matter?
 42. FR.2: (answered while crying as if under duress or shyness) yes! I agree.
 43. Cleric.2: (but it could be infelicitous for the cleric to) we were angry with you before. (Ask FR.2 question and prayed for her after she agrees) however, now we will bless you. (rhetorical question) Did you hear us? (Assertion/face elevation) since you have heard what, what your mother wants based on their portfolio of being your parents before the officials of Bauchi state shariah commission. (rhetorical question) Did you understand? you will be blessed. (Blessed/prayers/face elevation) we pray Allah should bless you to be a good girl, so that you too will one day beget rightful children. So that they will obey you the way you did to your mother and father. (rhetorical question) Did you understand? (Question/seek agreement) do you appreciate the prayer so that we should add more? (seek agreement) Eh?
 44. FR.2: (affirmed) yes!
 45. Cleric.2: Okay!
 46. Arbi.2: (call FC.2 attention) Saratu!
 47. FC.2: Yes!
 48. Arbi.2: (judgemental statement/pledge-assurance/assertion/promise) this position that we have taken, if you are patient between you and your daughter, everything will come to pass. But it won't just come to pass until you both exercise some patience. (Minimise the imposition/give reason) This is because when things happen patience is employ. That is why even being obedience to Allah is with patience. (presuppose common ground) Especially

when there is misunderstanding, patience is the solution. Whatever is detested, it is done with patience. You should bear with it and plead with your daughter to be patient with the decision taken. No matter how you love saratu, once you are still retaining your identity as Hausa person, in the next three to four years, if it lasted more, five years you must get married if not by that time people must have started abusing you. (Rhetorical question) or is it not like that? You will marry her up. Your least stay as single is this one. It is better you build a beneficial life for her. But if you build her life over what we are trying to avoid in this sitting then it will later destroy her image. You will come to realise too much of its negative effect in future. In fact, heard what he said the other time. (Because of the dear need he has for his daughter to be in his custody) if she is not under his custody, he said when people approach him seeking her hands in marriage, he will tell them that he is not her biological father. and she won't be married. (be optimistic/sincerity condition) And it is true. By the time he denounced her from being his daughter you will feel highly disturbed.

49. Sec.2: Because no one will marry her.
50. Arbi.2: No one! And when a suitable one is gotten and they reached agreement at that time they will regret on doing what they have done before.
51. Sec.2: The issue is under rectification.
52. Arbi.2: And now it is being rectified and it will come to pass and that's the enjoyment. Even though there is no any dissatisfaction over this arrangement. She is her grandmother and his mother and so forth. All this is wisdom. In addition, you are not being denied. (As he talks FR.2 is continued crying). You are not being denied. And you will not be persuaded not to visit your father's house. This is not our concern. Our concern is making rectification. The issue of rectification sometimes is what one wants if the judgement lies on his side he will concludes that rectification is just. Due to that he doesn't care about the consequences. Whoever will talk don't mind them. (Addresses FC.2) you saratu, do you understand me? Just tell them this is what you have concluded and I feel this is the best for me. This is because I am a woman. I need to have concentration. (Addressing FR.2 sister in the process he drags the word) you...! Is your name Ru'usamu? You also have problems. This is because; we heard that you are in the habit of disrespecting your mother. Her blessing is what should be sought. You also have problem, due to your attitude, your mother no longer feels comfortable with you. You also have your peculiar problem of your own kind. What we want or what the shariah wants all your parents and relatives to be considered is that this people have the same regard and respect before your eyes. And they ought to be respected by you. This is because the wife of your father is equally your mother. According to sharia, she has acquired that title the very moment she married

your father. Whatever Sharia has prohibited you to do to your own mother have equally transferred same to her. Whatever sharia has permitted you to do to your mother have equally applied to her, especially to your own mother. For this reason, Ru'usamu, you have a problem. This is because based on what happened even your mother has identified that you have a problem. did you understand? Due to that you too have a problem. You understand, right? Due to that you too have a problem. What sharia said, is that all of them! All of them! They have power and right over you. You must respect and honour them. when something happens and you feel it will generate into misunderstanding with your elder sister. If a misunderstanding will escalate up to your mother, then you should desist from it at once. you should address her as sister so and so good morning. That's all. In fact, if the misunderstanding will extend to your mother it become must for you to desist from it since it is going to leave you and reach her. (description/hint) Just like you it also applies to her. Just like you it also applies to her. (Suggestion/indirectness) Whatever ones look for he should pray for the blessed one. (Cited example with cow and dog) blessing is achieved when Najaatu da Nu'urnusa do show some level of respect to their father's wife. (Arbi.2 preached at length and later directed that. Najaatu should apologise to her step mother and gives description with instances) someone may not understand in this generation. However, Islamic scholars used to tell story of Allah's blessing by citing the case of a dog and a cow. The moo-cow, according to normalcy, when it is going to produce a child, she begets only one. At most she delivered two but almost difficult to witness instance where two are delivered. Most at times, it's not every year that she delivers.

53. Cleric.2: (interrupted to chip in) two!
54. Arbi.2: (be optimistic/affirmation) that's true! (description/hint) Until every two years. Due to this, you should understand two-two. (rhetorical question) Now what about dog? (Assertion/description/hint) the dog begets cubs more than two per year. Per delivery, dog usually delivers twelve. You are children but I will ask you now. In all the Bauchi territory, whom do you witness slaughtering dog? One can check and bring out a single house that has one thousand dogs. By Allah, Is there any? What about cow? There is a single individual that has hundred herds.
55. Cleric.2: (hints/affirmed) there is a single man with three thousand.
56. Sec.2: (affirmed) and everyday people eat their meat.
57. Arbi.2: (assertion) in fact, every day they are being slaughtered! And in Bauchi there is no any slaughter house for dog or where they can be obtained.
58. Sec.2: (be optimistic /affirmed) that's true.
59. Arbi.2: (assertion) or where they can be obtained. (Ascertained common ground on the meaning of blessing) therefore, this is what is called blessing.